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Mr. George F. O'Dwyer has an article on the subject of "Anna Glover, First Martyr to the Faith in New England," developing the thesis that witchcraft mania was due essentially to religious bigotry.

Scannell O'Neil has compiled a list of converts descended from the Mayflower passenger list. It was indeed a laborious task, yet one with results eminently worth the pains. The register of convert-descendents would have shocked the Pilgrims of 1620, if they could have presaged the future. Nevertheless to know the Boston of 1920 would have been a more fell blow to Pilgrim or to Puritan.

R. J. P.

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**Ethics, General and Special.** By Owen A. Hill, S.J., Ph.D. New York: The Macmillan Co., 1920. Pp. xlv+414.

Man has needed a code of ethics as long as he has been man, though men have always disagreed as to what was and still continue to disagree as to what is the proper code. Hence the continual arising of new ethical sects and cults, and the consequent dissemination of their tenets in books and ephemeral literature. Spiritual energy is fast losing its hold as a factor in our age. Any thoughtful speculator upon the trend of men and things will readily concede that it is alarmingly material.

In his book Dr. Hill attempts to discuss from a scholastic viewpoint the moral rectitude of human acts, to indicate the ethical elements of mankind and to prescribe suitable remedies. The first half of the book, dealing with "General Ethics," discusses the general principles and concepts of the moral order; the second half, dealing with "Special Ethics," applies these general principles to the various relations of man, and determines what are his particular duties. General ethics, e. g., teaches that man must do good and avoid evil; special ethics demonstrates what is good or evil, and, therefore, what is to be done or avoided. A truly noble science is ethics, receiving its great importance objectively, from the glory of God, and subjectively, from our own happiness.

The book is written in a dialectical rather than a discursive style. One may object that such a method is more conducive to thinking, but that is the domain of logic. Ethics deals with the rationalization of conduct, and its principles are more easily in-

culcated and more readily consented to when their mode of presentation is characterized by an attractive and entertaining style.

"The non-Catholic student of religion in search of information with regard to Catholic ethical teaching will find nothing better in English on the subject," so reads the cover advertisement. We do not accord to this statement our unqualified assent. There are Catholic writers in English whose views offer more salutary guidance than Dr. Hill's, especially on such topics as Socialism (pp. 260-280), Authority (pp. 370-387), and Woman Suffrage (pp. 388-397).

The author reopens, pp. 351-357, the Bouquillon-Holaind controversy on education. It is evident that he approached the subject in a prejudiced frame of mind. Speaking of the right to educate, he says (p. 351), "Bouquillon gives it to the State first, to the parents last." In his pamphlet, "Education," Murphy, Baltimore, 1892, Second Edition, p. 40, Dr. Bouquillon says, "I purposed to prove, and, I take it, have proved that education belongs to individuals isolated and collected, to the family, to the State, to the Church; to these four together, to none of them exclusively." The fair-minded reader in perusing Dr. Bouquillon's treatise, the adverse answers of his critics, and his rejoinder to critics, will find that in cerebral activity he was by far their superior. The fact that his theories excited some disapprobation means little, when we reflect that censure is the tax a man must pay for being eminent.

THOMAS J. BURKE.

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**Religions of the Past and Present.** Edited by James A. Montgomery, S.T.D. J. B. Lippincott & Co.: Philadelphia and London, 1918. Pp. 425.

This work is the joint product of eleven professors of the Faculty of the Graduate School in the University of Pennsylvania, who in the winter of 1916-1917, gave a series of lectures, fourteen in number, on the history of religions. They were afterwards elaborated and expanded for publication under the title cited above, and are of considerable value for the large amount of scholarly information they contain. To be sure, the quality of excellence is not uniform, as might be expected in such a diversity of authorship, but the book, as a whole, is attrac-